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They sailed. They sailed. Then spoke the mate:
"This mad sea shows its teeth tonight.
He curls his lip, he lies in wait
With lifted teeth as if to bite!
Brave admiral, say but one good word.
What shall we do when hope is gone?"
The words leaped as a leaping sword,
"Sail on! Sail on! Sail on and on!"

Then pale and worn he kept his deck,
And peered through darkness. Ah, that night,
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag, unfurled!
It grew, to be Time's burst of dawn.
He gained a world, he gave the world
Its grandest lesson, "On and on."

—JOAQUIN MILLER*

*From "Columbus" in *Autobiography and Favorite Poems.*
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For January 9—Our Lord a Tireless Worker

(Mark 1:23—2:14)

JESUS BUSY WITH HIS MINISTRY OF LOVE

As one reads the rapid succession of stories and incidents upon which next Sunday's lesson is based, certain words and expressions stand out. Some of them are as follows: Immediately, with authority, the multitudes resorted unto Him, He preached, He healed, His fame spread abroad, He was moved with compassion, He saw and rewarded faith in others, He departed into a solitary place early, and there prayed, and He said "Follow Me."

Here is a picture of a very active man, sure of Himself, and of His God, and accomplishing what He set out to do. That is the kind of a picture Mark wanted to paint of Jesus and he succeeded well. Jesus busy with His ministry of love! That was it. That is the picture. He was busy, and yet, what poise and power! Busy, yet not nervous and worried, fearful and harrassed and distressed. Compassionate, yet not broken by the strain of helping and serving and healing others.

THE POWER OF GOD'S LOVE

Three very important things stand out in this very important and impressive picture, that we ought to stress more than ever these days. First, here it is demonstrated that the power of God is available for any situation, in any every day event, at any time. Watch Jesus dealing with people who were in need—all kinds of people, in some of the strangest situations. He had compassion on them, and He demonstrated the fact that the power of God was available for them whatever their need might be. Faith and confidence in God, and someone to love them and encourage them! That was what they needed. They needed to be told that God's love and power were not just theories and theological beliefs, but realities. When they found it out, believed it and acted upon their belief many important things were accomplished to the surprise and amazement of the multitudes.

Second, here we see the source of Jesus' strength and poise and power, and the method by which we also can obtain these longed for qualities of character and experiences of life. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." It is not easy to pray—not always, at least, but prayer is the key to wholesome Christian living. C. J. Williamson has said, "Prayer is not escape from life, but the key to life." That was exactly the experience of Jesus, and it can be the experience of all who give themselves to it. Praying and difficult tasks go together. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isaiah 40:31. "Men ought always to pray and not to faint." Jesus said that, and He believed and acted on it. Mark here, is painting us the picture of what it did for him, and what it can do for any man to "pray and not to faint."

Third, here is One who compels our love and admiration, and finally, our discipleship. "Come, follow Me." We hear Him in our imagination saying that to Levi the son of Alphaeus, sitting at the receipt of custom. We see Levi arise and follow, and we want to do the same. We want to follow, not just out of curiosity, but out of love and a sense of loyalty. We want to follow because we take Him as our Master and our Guide. We want to follow in a way like His, of love and service. Read again, earnestly, quietly, meditatively, and with imagination, these stories from the Gospel of Mark, and see at the end if you do not hear His call to you saying, "Follow me." See if you do not feel an almost irresistable urge to stand at His side, to see a needy world through his eyes, to feel a new sense of compassion as He felt it, and then to say humbly and with great meaning, "Lord, what wilt thou have me to do?"

This Sunday School lesson might well be closed with meditation as each one earnestly and sincerely asks that question for himself.

R. FURNAS TRUEBLOOD.

A moral religion must be a religion of moral action.

Moral evasion may hide under the name of spirituality.

For January 16—Doing Right in the Face of Criticism

(Mark 2:15—3:35)

JESUS ANSWERS HIS CRITICS

In preparation for this lesson on "Critics and Criticism," it would be very helpful to read a fine chapter in a book written by Alexander C. Purdy. The book is entitled, "Jesus' Way With People," and the chapter is, "A Technique for Controversy."

To be severely criticized is one of the most trying experiences in life. People meet it in different ways. Some lose their tempers and fight back in anger, with words, if not with fists. Some go down under it in discouragement and despair. Some meet it with honesty and sincerity, and a spirit of love. For some people, criticism is a terrible blow. For others it is a challenge to win strength and spiritual poise and power, and as they face it, their characters develop, not in spite of it, but in the midst of it.

Jesus faced criticism with dignity and sincerity, and sometimes even with a spirit of humor, and He never let it do to Him the thing that we sometimes speak of in common talk—"He never let it get Him down."

Criticism may come out of enmity, or it may come out of real honest and sincere difference of opinion. It may come with the intent to disturb us and to wreck the work we are trying to do, or perhaps just to test us to see how Christian we really are. It may come with the intent of helping us or protecting us from making serious mistakes. It may come from people who severely dislike us, or it may come from our closest relatives or friends. Jesus experienced all these varieties of criticism, as we can see as we read the scripture selection for this Sunday from the Gospel of Mark. But He turned the criticism to His good, or to the helping and teaching of somebody else. While He sometimes was indignant and forceful in His answers, He never seemed really to lose His temper, or as we say, "get mad."

There are at least four things that we as Christians may do if at times we have to face criticism. First: Consider the motives of the one who is criticizing, and try to be fair with him.

GROWTH THROUGH CRITICISM

Second: Answer honestly and sincerely if the situation demands an answer—if not, keep silent gracefully, thus demonstrating the power of God within your own spirit to keep you sweet. There is a beautiful quotation from George Fox along this line. "And friends, go not into the aggravating part to strive with it, lest you do hurt to your own souls,

(Continued on page 527)

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Call The Police!

—*The Voice of Defeat*

AN EDITORIAL

MANY voices are now being raised in America on behalf of a world order that will assure permanent peace. It is encouraging to see not only the widespread concern but also certain ideas which are held in common. Simple, almost to the point of being axiomatic, they may be summarized as follows: (1) We are living in an interdependent world which reduces it to a neighborhood. (2) America, at her own peril as well as that of other nations, cannot escape the demands of neighborhood. (3) Some form of world organization must be effected capable of dealing firmly with all threatened disruptions of world peace.

Beyond those basic assumptions there is a wide range of plans all the way from outright union to a loose federation of states. It is to be expected that in the development of these new concepts for world order we should start with the patterns of the *local* community in working our way toward *world* community. In doing so it is easy to assume that the world neighborhood is but the local neighborhood grown large, that the patterns of organization in the one need chiefly to be expanded for the other. In some measure this is true. Even the local fire department has its counterpart in world affairs — in extinguishing threatened peril before it spreads. But there are contrasts as well as parallels in the two types of communities.

The Nature of the Communities

In the local community the members are individuals with rather well established patterns of life and codes of behavior. Even the one who misbehaves can generally understand why he is being punished or ostracized. He can see clearly his responsibility to a community which is equally ready to help him in case of fire or accident and which offers him the facilities of parks, libraries and hospitals. In spite of bad politics and occasional injustice he knows that if the hand of the law is placed on him he deserves it. He still feels at home in his community though he has been an offender.

On the world scale the members are not persons, but nations and the dealings of any central authority are with masses of people, races and classes, groups which are self-contained, having their own patterns of thought and conduct. Their concepts of what constitutes good and bad behavior have great variation. The problems involved in the control of international behavior are, therefore, quite different from those on the smaller scale. They demand above all else forbearance and understanding. They are problems which only the finest of diplomatic skills can resolve.

It is at this point that we differ from many of the proffered plans for the control of international behavior. The police concept as applied in the smaller community is ill adapted to the world scale. Even in ordinary city life the police concept is often poorly developed and badly used. We do not question the serviceability of the police nor the right of citizens under proper circumstances to call them. But when police force becomes the first and chief reliance of a community for its security there is danger ahead. Calling the police is often evidence that either we have not tried to solve social problem or else failed in the attempt. In many cases it is an acknowledgement of defeat.

Toward A New Diplomacy

Particularly does this become true in the field of international behavior. Wars do not come because some national leader decides upon a reign of terror. Dictators are not just the "naughty boys" of the community to be caught and punished. They come into existence not alone because they grasp power but because they have been thrust up by seething undercurrents of national unrest. By the time inner diseases have made their way into national policies that threaten war, it is much too late to expect suppressionist measures to work. Calling the police at that hour is likely to mean war.

There is no easy substitute for the use of well trained minds and creative genius when the complex and diverse elements of nations, cultures and races converge toward world rupture. Then, if ever, we need "minute men," not with rifles, but training, understanding and fair mindedness, ready to resolve emerging conflicts. It is they rather than the marines who must land and get "the situation in hand." The other alternative is mere suppression. The individual may be restrained against his will with some degree

of success, but not so with nations, the members of which are always convinced that their cause is just, by the time open conflict threatens.

Such is the long range answer. The short view presents a somewhat different problem. War starts a trend of coercive action which cannot be terminated abruptly with an armistice. Coercive methods do not suddenly end with the war. A mild form of war known as "policing" may be a kind of necessity for a time, but it must give way to a more realistic policy in a new diplomacy if we are to avoid the accumulating resentment that policing of a nation always brings.

Time continues to vindicate the spiritual nature of our problems which can be resolved only by spiritual means. All else is only temporizing—a way of expediency. Of course, if nations have started coercive action, if they do not have other tools and methods available they cannot do otherwise than use those tools on hand in maintaining some semblance of order. Sometime the outmoded tools must be replaced with better ones. It is time to use our imagination and invention in the creation of more effective methods. History, as well as the New Testament, seems to be saying, "Blessed are the peacemakers "If they are working with God their labors shall endure—their problems can be solved.

E. T. E.

Basis of a Spiritual Peace Ministry

By Harold Chance

Harold Chance, a birthright member of the Society of Friends whose boyhood was spent in California has given the last fifteen years, half to the Friends ministry and the other half to the American Friends Service Committee as director of the area field program of the peace Section. As a result of a growing concern on the part of many Friends for the maintenance and strengthening of Friends historic peace testimony, he has been asked to devote a major part of his time to this spiritual peace ministry.. The following article sets forth what he believes to be a foundation for such work.

I

LET us stand for a moment on a rocky precipice and look out over a wild, turbulent, wind-swept ocean. Waves of grey and green, capped with foam, spill one upon another, then rise to fall again, and at last beat themselves furiously on the base of the rocky cliff at our feet. Below this raging surface, and not so far below, the violence gives way to a gentle rhythmic motion, and in the deepest portions of the sea, stillness and quiet reign except where some great ocean current tugs gently but persistently as it sweeps round the world on its mysterious but predestined course.

As we look out over the sea of men and nations today, our eyes mirror a scene more violent and tragic than any which nature in its inanimate form can present. Here we see the major resources of our world being marshalled and molded into instruments of destruction. Captains of industry sit behind desks day and night and plan for more ships, more guns, more shells, more tanks, more planes, more explosives, more bayonets. Captains of men sit behind other desks, day and night, and plan for the training of more and more men to sail the ships and man the guns and drive the tanks and fly the planes and explode the shells and push the bayonets.

These men, as they rush to do the bidding of their captains, are drowned in the dark recesses of the sea or crushed by the turning tracks of the caterpillar tank or sent into eternity at the crash of an exploding shell, or die as flaming torches falling from the sky, or stand in their own and the enemy's blood and fight hand-to-hand until brute force or a lucky thrust drives the bayonet home. Other men, less fortunate, drag themselves from the conflict as only parts of men—bleeding and tortured, but still "alive," to spend months or years in base hospitals or permanent veterans' homes. To them, life is something to endure, and they are saved from death by a moral code which says it is permissible to take the life of another but one's own life he must spare.

Other men, perhaps less fortunate still, go marching home to the tune of martial music and the dip of some national flag to hear an oration by a captain of industry or a captain of men, to have ribbons pinned upon their lapels—but behind these brave faces and this outward show lurk memories of deeds too terrible for storied detail—deeds to be carried day by day, night by night, in the inner recesses of the subconscious if not the conscious memory—deeds which go to make character—deeds which stab and burn.

All this war means, and more. Add to this the home front (which today is a battle front also) with its millions of undernourished children, its silent but anguished wives and mothers, its camps filled with thousands of captive soldiers and aliens from enemy countries, and one begins to glimpse the surface tragedy of our day of tribulation.

The immediate cause of this conflict is dictatorship aggression, but behind this lies the First World War and the Treaty of Versailles. Back of that is secret diplomacy, the urge for power, racial prejudice, selfish economic policy, national hatreds and the wretched poor.

The blame for the present crisis, therefore, rests upon many nations, including our own. When forced to make concessions, the democracies as well as the dictatorships have sacrificed the rights of third parties—smaller powers—rather than sacrifice their own imperialistic interests and special privileges. The United States, while condemning war, has refused to forsake the war method. It has supplemented political nationalism by economic nationalism through high tariffs. It has fed the wars it condemned by sending scrap iron and munitions to Germany and Japan. Under the circumstances, there is no easy way out. Nations have sown the wind and they are now reaping the whirlwind. The folly and stupidity of man, as he goes about the face of the earth, killing, maiming, and starving his fellow man, is almost beyond comprehension. No other animal is so fierce, so cruel, as to cross oceans, deserts and mountains to destroy and to be destroyed by his own kind.

But as with the ocean, below the surface of this raging human storm, and not so far below, the violence gives way, in the life of each individual, to fundamental emotions of unity and peace. At heart, men and women are good. At heart they do not want to kill and starve any more than they want to be killed or starved. They no longer go willingly to war. They must be cajoled, propagandized, and drafted. At heart they are kind and generous and true and ask only for a modest security and the right to seek God in their own way. *At heart there is something of God in every man! This is our Quaker*

ith; this is a foundation upon which we can build. Here is e first basis of a spiritual peace ministry.

II

One's first apprehension of this truth of God in man is artling, particularly when one applies it to himself. We ac-pt this for the few great spirits we know; how seldom we ke it to ourselves. The seed of God really lives in *my* heart d *my* mind, but rarely have I faced the full significance of is. I haven't lived always as a man should who has the ed of God in his own being. I haven't watered and culti-ated that seed; I haven't followed a personal discipline which ould encourage its growth. Perhaps because I have not, and have failed to *achieve, I* am the heart of the problem of the orld—not the German or the Japanese. Perhaps my first sk, if I want to be used of God, is to accept this "something God" and cultivate a conscious fellowship with Him until is "something" becomes everything—until every cranny of y mind and heart is filled and there is no room for hatred or mity. More than anything else in the world, and for the orld's sake, I want freedom from wrong acts which are a sult of imperfect character development. With this freedom ill come an inner peace which will give significance to all my ords and deeds. I shall achieve a mood of peace that will be st as catching as the joyous mood or the sorrowful mood or e disagreeable mood. It will become a part of me right down o my reflexes.

When this is true, I will then have something to say to hat so-called enemy, and I shall be able to say it in a way that ill be helpful. Until then—until I am shot through and hrough with this peace, I can serve God and man only imper-ectly, for nothing less than the God-filled life and the result-nt character will make it possible to deal with the men and roblems of this day in a new and creative way. *This life—his achieving of the sense of God's indwelling presence and he power it releases—forms the second basis of a spiritual eace ministry.*

III

This brings us to a study of the way in which our ministry hould be carried on. The Russian writer Dostoyefski has this uggestive paragraph: "At some thoughts, one stands per-lexed, especially at the sight of men's sin, and wonders whether one should use force or humble love. Always decide o use humble love. If you resolve on that once for all, you nay subdue the whole world. Loving humility is marvelously trong, the strongest of all things, and there is nothing else ike it."

This is a reflection of Jesus' principles. In spite of the ruelties of His day, He refused to use any method of correct-ng those wrongs which was inconsistent with love, humility, patience, and compassion. Even for those who so painfully put Him to death, He was able to say, "Father, forgive him, for they know not what they do."

In the Sermon on the Mount Jesus has caught and held as in a perfect gem the principles of His good way of life:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after right-eousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
Blessed are ye: when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake.

These words go straight to that deeper, inner life of man which finds little reflection in the surface manifestations of this hour. They are guideposts which point down a new road—guideposts so vivid in their lettering that even the smoke of battle cannot obscure them. They point us to the men we want to be, to the community we want to live in, to the world we want to build. Nothing is so much needed today as a new and daring life movement of humble men and women along the paths outlined in this code of life. The Third Order of St. Francis was indicative of what such a society might be. Anyone could be in it and of it who was humble, pure in heart, meek and merciful. Life for such became a radiant affair, dominated by joy and enthusiasm, and entirely free from the violence of war. Something like this must grow up among us—grow up in every country in the world. We begin such work where we are, by forming around us a fellowship of love and good will. The home, the Meeting, the friends along the village or city street, gathered together into "vital cells of tranquillity" will do much toward creating the temper of peace even in a world at war. *This creation of vital cells is the third basis of a spiritual peace ministry.*

IV

In its broadest sense, then, our task is one of bringing man into harmony with God's will. In its narrower sense, the task is that of bringing man into harmony with his neighbor, whether that neighbor lives next door or in Japan. Many methods have been suggested for achieving this goal. The Duke of Argyll, at the end of the 19th century proposed this: "There is no method of reform so powerful as this: If alongside any false or corrupt belief, or any vicious or cruel system . . . we can succeed in implanting *one incompatible idea*, then without noise of controversy or clash of battle, those beliefs or customs will wane and die."

When Jesus said, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you," He was planting an incompatible idea.

When George Fox refused a commission in Cromwell's army with the statement that he lived "in the virtue of that life and power that takes away the occasion for all wars," he was planting an incompatible idea.

When John Woolman rode his horse through the wooded valleys of Chester County, telling his neighbors that slavery was a sin against God and man, he was planting an incompatible idea.

When the Quakers moved across the Rhine River in 1919 to feed a million and more enemy Germans, they were planting an incompatible idea. *The planting of incompatible ideas is the fourth basis of a spiritual peace ministry.*

God has called us to be peacemakers and has promised us that in so doing we shall be known as His children. The task is a long one, and the end of it beyond our seeing. Often we shall falter and fail. We are but imperfect instruments of God's will, yet in His will is our peace—ours, and that of the whole world.

"O Lord, I have staked my soul,
I have risked the life of my kin,
On the dreadful truth of Thy word.
Do not remember my failure,
But remember this, my faith."

Prayer for a New-Born Child

You that have come into this world of time,
Be—by God's grace—these three transcendent things:
The diamond that no earthly stone can mar;
The flame no earthly substance can corrupt;
The sun no earthly fingers can deflect.

E. MERRILL ROOT.

"The Meek Shall Inherit the Earth"

By Howard H. Brinton

ON a wooded hillside, as I write this Bulletin, I am aware that *homo sapiens* is not absolute ruler of this planet. His dominance is disputed, I find, by the mysterious but efficient order of insects. In the tree overhead a catbird protests my intrusion. A distant rabbit eyes me with suspicion, and a pheasant, emerging from the bushes, quickly decides that my company is undesirable. There was a time when heavily armed beasts roamed these hills. Like them, I have against these gentler creatures the weapon of violence. Like them also, I discover that the meek inherit the earth.

Nations have, significantly, taken as their emblems the fiercer, more aggressive animals—lion, eagle, bear. But Christianity has for its symbol the Lamb, gentlest of creatures. Lions, eagles, bears are becoming extinct. Not so lambs.

A great war now rages between those nations that have exalted the military virtues and others which have to a greater degree inculcated peaceful procedures. It appears that even in the realm of violence those who have tended to cherish the less violent way will win. The only living cultures that go back to the dawn of history are those of China and India where the way of violence has seldom been highly honored. Empires which took up the sword perished with it. The Other Way is based on the law of life, not on the law of death. Life, said Lao-Tse long ago, is gentle and yielding, while only that which is without life is hard and piercing. On this hillside, as in the world beyond it, the ability to inspire fear leads, in the end, to death.

When this war is over our country will be involved in a decision on which will hang much of the future history of mankind. Shall we adhere to the democratic, non-military tradition of our past, or shall we, by universal military conscription, or some other totalitarian method, continue to maintain a mammoth armament? There is increasing evidence that we are planning for the latter course. The likelihood of its adoption rests not so much with older persons who, are, in the main, steeped in democratic traditions, as with the young who in schools, colleges, and the armed forces, are being indoctrinated in the workings of a military type of mind.

Those who follow the way of violence say truly that they will lose the peace unless they carefully devise means to win it. The same applies, to an even greater degree, to those who seek to follow the Other Way, requiring, as it does, a wider view of history and a longer look into the future. These latter must, as their first essential, train themselves in the method and strategy of this Other Way. Each way requires discipline, courage, patience, self-sacriifce. The Other Way requires them to a higher degree. This lays an urgent responsibility upon those groups and educational institutions devoted to the propagation of this Way of Life. These groups and institutions possess an importance out of all proportion to their numbers. Their adherents and students are not conscripted in obedience to human command. They should come to their task in obedience to the will of the Supreme Commander, who lays it upon some to come apart in special preparation for the longer, less spectacular struggle on which depends humanity's final fate.

Pendle Hill Bulletin.

The Yearning for Peace

By George W. Hartmann

THE course of this earth through the everlasting heavens has brought us once more to the Christmas season, that priceless calendar symbol of the unity of the entire human family. Yet that occasion which ought to give rise to universal rejoicing as we face the new year came to a world sick at heart with the repellent spectacle of mass murder. One would have to be singularly incapable of both feeling and reflection if one did not sense the utter disharmony between the spirit of brotherhood and the unrestrained mechanized fury that continues to drench the earth with blood.

Can anyone deny that this war must first end before men can establish anything like decent conditions of life for themselves? Or that the longer this conflict lasts the harder it will be to build a satisfactory order of things?

If the answer to these two basic questions is an emphatic yes, then a third puzzling one arises: Why does this war continue? Is there any good reason why it should not terminate as rapidly as an armistice can be arranged? Even if creatures of flesh and blood like ourselves are not disposed to cooperate for each other's welfare, the least a semi-rational society ought to ensure is that they refrain from direct injury to one another. Yet the energies of one half of the world are almost exclusively devoted to inflicting measureless pain upon the other half. Why? Why? Why?

DESIRE FOR POWER

My understanding of personal and social relations allows me to find the answer in just one elemental fact, viz., that the undisciplined desire for power over their fellows on the part of individuals and groups now in the seats of authority in all countries is what ultimately started and keeps this war going. If the initiation and maintenance of wars is ultimately attributable to the power-drives and related attitudes of politically-minded personalities who get their chief satisfaction from bossing other people and pushing them around, then the cure for war must be sought in the transformation or displacement of such leaders and in the refusal of subordinates to elevate or to obey such figures when their orders mean death.

Let us examine this hypothesis by considering what it implies. Does anyone believe that this country would be at war today had the President of the United States been a thorough-going and consistent pacificist? Even assuming the identical international situation in 1939 and 1940 with a strong "popular" drift toward armed intervention, there is no force on earth that could have compelled an authentic pacifist chief of state to campaign for, and to authorize by his signature, measures deliberately intended to lead to war. We have wars because all the heads of the major nations are "militarists" in the sense that they all rely upon armed might in order to reach certain goals. The supervision of grand-scale fighting and killing is as "natural" to such men as drinking to a drunkard. They ma

rotest that they dislike such activities, at the mere fact that they engage in iem shows they prefer them to other xecutive acts equally open to them.

Now look at the reverse side of this ame process, viz., the strange obedience iat myriads give to orders to slay. No rue conscientious objector could volun-arily be placed in a position of a uni-ormed murderer. Yet untold millions pparently consent to being grouped into death-producing organization known s an army. The entire process is psy-hologically unintelligible unless we as-ume that such men believe they gain iore satisfaction from thus participat-ig than they think they would have in esisting. To illustrate: A recent series f photographs in *Life* magazine showed he details of an execution of two spies y "United Nations" troops in Syria. have seldom felt a more intense loath-ng for any form of behavior. Had uch a step been possible, I would have .rranged for my immediate secession rom the human race. Yet this revolting pisode of capital punishment is but one inor incident in an infinite series of eedless tragedies daily inflicted upon he tortured inhabitants of this globe.

FALSE VALUES IN WAR

When men search for beauty, they on't find it necessary to end the lives f others. Truth-seekers do not ad-ance over a mountain of corpses. aintliness is not won by dipping one's ands in blood, even though vestiges of hat barbarous superstition linger to lague those who have risen to new con-eptions of holiness. Go through the atalogue of basic values and see which ne requires an individual or nation to se military means to advance or to rotect the highest good it knows. There s only one "value" that seems to de-iand it, viz., the passion for power and ominion over men. If some folks won't o what the political personality de-iands, they can be compelled to submit y a pistol held to the head. This is he sole foundation for this war, and or all wars.

Notice how this idea of "regulated iolence" applies to the present official tand of the leading Allies that this con-ict cannot cease until the Axis nations urrender *unconditionally*. To grasp the ull effect of this extraordinary state-ient, ask yourself how you would re-pond if your boss confronted you with demand to place your entire life un-er his full-time control for an indefi-ite period; and that if you refused to ccede, high explosives would be dropped pon you and your relatives until you ither yielded or perished. No decent or ane employer would ever impose such requirement. Yet many "educated" neighbors who would be utterly repelled by anything approximating such mad-ness in personal or domestic life, ap-plaud and defend it in international affairs. Such endorsement of the fatal diplomatic blundering of power-intoxi-cated personalities—itself the equiva-lent of a death-warrant for untold thousands of our own countrymen—could not occur if one preserved even a fragment of the capacity to put oneself in the other fellow's place. This fiend-ish form of insensitivity can only mag-nify the horror and suffering of our generation.

A demand for the Unconditional Sur-render of combatant members of armed forces as such is a common and stand-ard type of military capitulation under which prisoners of war fortunately pre-serve many of their basic human rights. But the Casablanca Declaration goes far beyond this: it asks the entire *civil* pop-ulations of Germany and Japan to place themselves completely at the mercy of the victorious statesman and to accept whatever social, political, and economic destiny remains to them after their in-stitutions have been unilaterally re-modeled to suit an alien foe. What un-mitigated nerve and colossal gall this reveals! The very paranoid delusions of grandeur attributed to the enemy seem to have come home to roost.

Actually, if the German and Japanese peoples were to decide to forego the dubious blessings of an independent na-tional existence and to petition for ad-mission to an enlarged United States of America—where their numbers would entitle them to about twenty-six states each, if we assume the same average of approximately 3,000,000 inhabitants per state as is now the case in the present Union—the power objectives of the in-cumbent ruling groups would be so jeopardized by this petition that they would be forced to deny it. Foreign pawns in a gigantic chess game can be more ruthlessly exploited than domes-tic pawns; therefore . . . .

DO WE KNOW THE TRUTH

If anything else were needed to dem-onstrate that this war is a crude and gross struggle along ancient and ortho-dox lines of power-politics, one need only refer to the network of secret treaties and "understandings" by which the post-war world is already being shaped. What sort of a deal did Anglo-American officials make with the shabby Italian monarch and Marshall Badoglio by which these power-figures inglorious-ly sought to switch their country from a losing alliance to the winning side? How much money did the wealthiest United Nations spend in the right place among the right people (particularly in North Africa) to win many wavering leaders to "our" cause? The Nazis won control of the Balkans in part by the curious policy of promising small countries pieces of each other. To what extent have "we" done the same by incom-patible pledges to Russia and the Baltic States and those same Balkan countries?

No matter how generously one inter-prets the maneuverings of Churchill, Roosevelt, and Stalin, as compared with their Axis counterparts, it is impossible to discern any evidence that this war is an instrument to bring peace, plenty, and freedom to all mankind. On the contrary, every sign points to it as a device for extending the influence and privilege of those who are already top-dogs in a world where most are under-lings. The masses do not decide whether there shall be war or not—who recalls any specific referendum on that fateful issue?—but they always do the paying and the fighting. Propaganda, which consists largely of ringing changes on the theme of how wonderful we are and how terrible other folks (just like our-selves) are, may temporarily succeed in getting a majority in each land to be-lieve what their superiors tell them—but sooner or later even the most gul-lible see through the deception that has been practiced upon them.

Those who believe that power is the most precious experience men can and ought to have, should support this war to the bitter end, regardless of the agony involved, for they may then have what-ever pleasure there is in being on the side of the heaviest battalions. Such persons plainly hold that Might is Right—for do they not put their chief trust in Might? But those who believe human life, regardless of nationality, is more important than control of the activities of the saddened survivors must labor un-remittingly to end this war on the basis of an honorable agreement between the existing belligerent governments.

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.

CLYDE MCGEE.

From 1000 Quotable Poems
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Uniting of New England Friends

By George A. Selleck

SEPARATION has been a much more common experience in the Society of Friends than reunion. Hence the Friends in New England are having the thrill of those who blaze new trails as they explore the paths leading to the organization of a reunited Yearly Meeting in that area.

On the second week-end in December there was held at the Friends Center in Cambridge, Massachusetts, an historic two-day meeting of all the five committees appointed by their respective bodies to work out the details of the united Yearly Meeting. Plans of procedure were formulated and committees appointed to carry out certain needed tasks.

About a year ago a similar joint committee meeting was held at which was drawn up a set of recommendations outlining a proposed plan of union. Since that time all the various bodies involved have met and each has given its enthusiastic approval of the recommendations in principle, each appointing a committee to formulate the necessary details. It was these officially appointed committees which recently met in Cambridge.

The organization of this united Yearly Meeting will mean the reconstitution of the ancient Yearly Meeting of Friends in New England which met first in 1661, and continued as one body until the Gurney-Wilbur separation of 1845. It is interesting to note that both of the groups continued for more than half a century to use as separate bodies the same discipline which they had used as a united body. During the past one hundred years, therefore, this ancient stream has flowed separately through the two Yearly Meetings. Now at the time of their reunion, they are to be strengthened by the addition of three new and vigorous independent tributaries. The names of the five bodies involved are as follows:

The Yearly Meeting of Friends for New England (so-called "Orthodox-Gurneyite," affiliated with the Five Years Meeting, consisting now of eight Quarterly Meetings.)

The New England Yearly Meeting of Friends (so-called "Wilburite-Conservative," consisting of one Quarterly Meeting.)

The Connecticut Valley Association of Friends (Independent, with Monthly Meetings at New Haven and Hartford, Connecticut and at Northampton, Massachusetts.)

The Providence (Rhode Island) Fellowship Monthly Meeting (Independent.)

The Friends Meeting at Cambridge (Massachusetts) (Independent).

According to the plans in their present stage of development, the several groups of Friends will adjourn to meet for a special joint session which will be held at a time and place yet to be determined during the fall of 1944, at which the organization of the united Yearly Meeting is to be effected. Each of the uniting groups will adopt appropriate Minutes, stating that they are giving up their separate existence and that they will be continued as constituent parts of the united body. At the organizing session then a Minute will be adopted recognizing the joint nature of the reconstituted Yearly Meeting, whereupon the Meeting will proceed to the appointment of officers and committees. The first full session will probably be held the following spring or summer of 1945. An important part of the plan is that all groups have agreed upon the adoption of the name, "New England Yearly Meeting of Friends" for the united body. Although in a sense this will mark a new beginning for New England Quakerism, care is being taken that there should be unbroken continuity with the ancient Yearly Meeting begun in 1661.

Other interesting aspects of the tentative plans are as follows:

1. The united Yearly Meeting is to ask for affiliation with the Five Years Meeting of Friends in America.

2. The one Quarterly Meeting which now constitutes the New England Yearly Meeting will become a Quarterly Meeting of the united body.

3. The Connecticut Valley Association of Friends will become a Quarterly Meeting of the united body.

4. Each of the Quarterly Meetings of the larger Yearly Meeting will adopt Minutes recognizing their entry into the united Yearly Meeting.

5. The three Monthly Meetings in the vicinity of Providence, Rhode Island and the two in Boston are to be consolidated into one for each area. For the present, the meeting in Providence will be permitted to report to two Quarterly Meetings.

6. The united Yearly Meeting will, like other Yearly Meetings, consider the revised draft of the Five Years Meeting Discipline, and if it appears satisfactory will adopt it. Until that is done, however, Quarterly and Monthly Meetings will be free to use any discipline they wish, although care will be taken to coordinate business procedures of the various groups.

7. A committee has been appointed to investigate the necessary legal steps involved in the union. With the exception of one of the Monthly Meetings, the Yearly Meeting of Friends for New England is the only incorporated body involved. It is likely that its corporate existence, therefore, will be continued, but with a change of name.

8. Another committee has been appointed to look into the financial resources and obligations of each of the uniting bodies.

Friendly relations among the various groups of Friends in New England have been developing for many years, having been assisted particularly by joint service of the New England Branch of the American Friends Service Committee during the past twenty-five years. Frequent joint conferences on subjects of common concern, and increasing intervisitation among the different groups

THE ART OF FORGETTING AND REACHING

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal."—Philippians 3:13.

But if men will run so after fading garlands, how ought we to run who have been laid hold of by Christ? He has seized us; His hand has been upon us. He has a purpose. There is a divine plan. We were laid hold of to carry out the plan. He laid His hand upon us in our parents, in our grandfather and grandmother, in the Christian men and women who lived their lives before we were born. To be the man that he expected us to be and do the work which He planned—that is the goal toward which we ought to run with every nerve alive.

. . . .

Your life is yet ahead of you. No matter how old you are, your life is yet to come; your real life, your full life, your rich life,—all this lies beyond you. No matter what successes you have won, your real success is yet to be achieved. No matter what joys you have tasted, the real raptures are still ahead of you. The best things are always yet to come.

From *The Old Year and The New* by Charles E. Jefferson.

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have also been factors in the growth of a feeling of unity.

The question of reuniting the various groups of Friends in New England has been one that has frequently been discussed during the past eleven years. In 1932 there was an exchange of communications between the two Yearly Meetings on the subject. In 1937 interest was again stimulated by the World Conference of Friends, and by the subsequent New England Regional Conference in which all Friends joined. Committees were appointed to explore the possibilities of union, but it was not until the fall of 1942 that a practical mode of procedure was suggested by Lindley M. Binford, formerly clerk of the Yearly Meeting of Friends for New England. The present plan is the working out of his proposals.

But no plan, however satisfactory, is sufficient unless there is the will to make it work and a spirit of cooperative give and take. The harmony among the groups and the earnest desire to press forward have been striking to all who have been concerned with the negotiations. The Friends in New England are confident that the joining of these various strands of Quaker faith will mean for them a great increase of spiritual life and power. Since New England was the scene of the original Gurney-Wilbur separation of 1845, and was the home of John Wilbur, it is particularly significant that the centenary of the division is to be celebrated by a reunion.

Shattering Shibboleths

By O. Herschel Folger

SHATTERING shibboleths and vitalizing vocabularies is an alliterative summary of what Jesus was continually doing and teaching.

The origin of the term "shibboleth" is familiar. Jephthah had led the Gileadities to victory over the Ephraimites. Some of the defeated attempted to escape across the Jordan unnoticed among their conquerors. To circumvent the plan Jephthah put each stranger to a linguistic test: when requested to do so, the men who could say "shibboleth," a word whose meaning has since been lost, were identified as friends; those who "could not frame to pronounce it right," and said "sibboleth," with the sound of the letter "sin" instead of "shin," were counted as enemies and slain.

We call that incident a tragedy. The modern tragedy occurs when we test one's attitude to the Christian way of life by the terminology he uses and when we ourselves mouth words which become meaningless without sincere purpose. It was this tendency which Jesus steadily opposed. The Master's attitude was well expressed by Paul when he said: "The letter killeth but the spirit giveth life." (II Corinthians 3:6)

Transitions in the use of words occur in every field of endeavor. In physical culture we discuss "motor control" when the boys usually speak of "knowin' how to use the old muscles." In law we hear "incompetent, irrelevant, and immaterial" when most people simply say, "that's got nothing to do with it." In psychology we mention a "frame of reference" and the "psychosomatic system" when the barber shop philosophers declare, "you've got to have something to go by" and "your stomach and your head work together." The new words of the savant often skillfully define what the old words of the laymen have stumblingly described. The danger comes when the stimulation of the newly discovered slowly yields to the contempt of the familiar.

It has ever been true in the religious realm. Groups and individuals have protested when the letter has become prominent and empty; when the spirit has become subordinate and feeble. The early Quakers "famished them from words" and spoke only as "led of the Spirit." The modern Oxford group broke away from the old phrases and began to follow "guidance" and the "four absolutes." The Camps Farthest Out emphasize, "perfect orchestration" in the fellowship of healing prayer and "release" in personal experience. These and other movements in the religious narrative of mankind have experimentally proven the truth that new words often enliven while old words often deaden. Jesus' auditors were shocked when He shattered the shibboleths of His day but who can doubt that He vitalized their vocabularies? "The letter killeth but the spirit giveth life."

"On The Fleshly Tablets of Your Heart"

A hasty examination of our tendencies regarding the ten commandments will give warning. We say the worship of other gods in this scientific age is stupid and yet speak of "the finest prayer ever addressed to an audience," and express a polytheism in "O Lord, help us to do God's will" and, "O God, help us to build the Kingdom of God." We say graven images are primitive and yet sacrifice spiritual morale for material gains in the present emergency, and let a multiplicity of superficial activities destroy experiential religion. We are appalled at the increasing profanity and yet forget that "in vain" literally meant coming to the altar without a sacrifice, and therefore we might as well swear vehemently as speak piously without self dedication. We become alarmed at the contemporary disregard for the holiness of the Sabbath and yet our unconcern for the welfare of men defeats what Jesus said was the purpose of the Sabbath. Both these comandments, with the upward look toward God, and the others with the outward look toward man, are dead unless we resolve they shall not be merely words written on hearts of stone but incentives to beauty, truth, and goodness in living.

In Jesus' attitude toward people's ideas about Himself He centered upon the same essential. "Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven." His greatest opposition and persecution came from the conspicuously religious people of His time because He was continually superseding the letter of the law. What they did not realize was that He was steadily fulfilling—filling full—the very words from which not one jot nor tittle, not the smallest letter in the Hebrew alphabet, nor the tiny corner distinguishing some of them, would ever be eliminated.

We insist today that the Word shall remain inviolate, that Christ shall be lifted up, that witnessing and testimony shall not be abandoned. We must go further. "What think ye of the Christ?" is more than a theological query. Will His teaching win in the present ideological contention for supremacy? "Who do ye say that I am?" is more than theoretical curiosity. Are we sincerely devoted to Him and what He asks of us? We realize all too well how words may be formed by the lips when our hearts are far from Him, or how even precious terms may be unnecessary when our hearts are "strangely warmed." The early Christians' sign of the fish—based on the Greek letters contained in ichthus: Jesus Christ, God, Son, Saviour —stood for a Redeemer, not an alphabet.

"IN DEED AND IN TRUTH"

We are often so guilty of perfunctory speaking and shallow thinking, exalting Christ in words but not in lives, worshiping but not following, of being articulate but not active. The words are important and can be so helpful. The spirit is more important and can be so Christlike. When Christians remember that, "the plan of salvation" includes our enemies; that "the shed blood of our Lord" involves reconciliation; that "justified, sanctified, and satisfied" should be contagious, that "saved" is *to* something as well as *from*, that the real "new birth" brings new life, that "the fatherhood of God" requires obedience; that "the brotherhood of man" means loving fellowship — then shibboleths will be shattered. When Friends realize that "areas of conflict" may be next door; that "that of God in every man" includes those who disagree with us; that "Jesus' way of life" is to be walked in; that "based on silence" means to give the Spirit a chance; that "love" is a universal term; that "the full gospel" includes everything Jesus lived and taught—then vocabularies will be vitalized.

For three millenia we have repeated the ten commandments, for two thousand years we have quoted the sermon on the mount, for three centuries we have referred to the words of George Fox. Do we mean what we say? We can speak glibly of the gospel without Christ's leaven working in our own persons, we can talk fluently of His Kingdom without touching the fringe of His social concern. A quarter of a century ago George Bernard Shaw's statement was often quoted: "Christianity has not failed. It has not been tried." and that other one: "It has been tried and found too difficult." In this similar day of crisis our words and our spirit need to be put side by side and re-examined. Would Jesus call any of our words shibboleths? This is the test: "It is the spirit that giveth life—the words that I have spoken unto you are spirit and they are life." (John 6:63)

Jamaica After Twenty-five Years

By Wendell G. Farr

RETURNING to Jamaica for Christian service after twenty-five years absence is an experience never to be forgotten. One is impressed again by the beauty of the land, and the developments in church work are very apparent, with the Yearly Meeting now in its third year.

September 8, was an outstanding day for us. We were eating breakfast at 7:30 a. m. in a balcony restaurant of the seaplane we were abroad, and by 7:30 p. m. we were having our first meal in Jamaica. After leaving the States the clipper droned over the Caribbean Sea and we were soon welcomed by the tropical sun. We disembarked from our plane near Kingston. Our bill for that first evening meal in Jamaica, was in shillings and pennies, and was served by a soft-voiced smiling Negro boy.

Jamaica is a land of great beauty. Only five hours by plane from the United States, it is in reality a foreign land, under control of the British Empire. The Blue Mountains, in sight from our front porch, are as blue as ever, the hills and valleys green-clad. The palm trees are stately and the hibiscus hedges very colorful. Little green lizards pop up with startling suddenness on the windowsill, while ants find food in almost no time if the table or cupboard legs are not protected. A chemically treated tape, "ant Hoodoo" stops these ants, when the tape is wrapped around the table or cupboard legs.

Bananas, cocoanuts, plantains, yams, guavas, mangoes, ackees, avacado pears, are a plentiful and palatable food here. The sun is sweltering and the light of the full moon unbelievably bright. In many respects the customs, attitudes, social classes, and disposition of the people are much the same as they were twenty-five years ago.

THE WAY WE TRAVEL

Many of the main highways are changed from those of the older days. They are now blacktopped. Trucks do much of the hauling of bananas and other heavy goods, but we still see the two-wheeled mule cart and it comes in handy in days of gasoline and tire shortage. A load of firewood has just been delivered to our house by a wagon drawn by four yoke of oxen. Busses offer fairly frequent travel service on many of the main highways, but seldom run on schedule. They carry parcels and small freight also, and even messages and letters are entrusted to the drivers.

Many small town markets are now held under well built sheds, but the scene and sounds are unchanged. The seller and the customer still argue over quantity, quality and price of the heaps of vegetables and fruits. Towns are being supplied with running water systems. A few taxies are for hire for short trips at about twenty-fine cents per mile. A greater number of homes in the past few years have been constructed of sawed lumber with shingle or metal roofs, instead of the bamboo and thatch construction so common in earlier days.

GROWTH SEEN IN RELIGIOUS LIFE

The Yearly Meeting, in its third year, has a regular organization of clerks and committees, and quarterly and monthly meetings. Some new meetings have been started and others have moved to new locations. Five new meeting houses have been built and one has been taken down. Some of the local leaders during our former stay of over twenty-five years ago, welcomed us most warmly. In many places, new names and new faces offer opportunity for new friendships. Some of the friends we have met were boys and girls when we were here before.

A welcome change to us is the pastoral leadership by Jamaicans. Dr. and Mrs. Kenneth B. M. Crooks are at Seaside, in conjunction with his duties as head master of the Happy Grove School. Zephaniah and Frances Cunningham at Port Antonio, and Charles and Mabel Vincent for the Buff Bay circuit, have all taken up work here since 1918.

A great educational change has taken place at Highgate. A group of schools are now centered there, Lyndale Girls Home, Swift-Purscell Boys Home, Friends College, the Continuation School, and the Nursery School, have all started or have been moved there during the past twenty-five years. In 1918, Highgate was the name of the newest Friends Meeting in Jamaica. Today it stands for a center of varied Quaker activities.

We appreciate greatly the presence of mission workers of earlier days, Alsina M. Andrews, Mary E. White, Sada F. Stanley, Alice I. Kennedy; all active as far as strength and health permit, though officially retired. Of the various mission members who have come to Jamaica since 1918, Florence M. Smith and Myra B. Binford are on the field at present.

LIFE ON THE ISLAND

General conditions give the impression of much agitation, with talking and scheming to try and improve economic, political, social, and educational defects in Jamaican life. Land settlement schemes in a number of localities are being used for the purpose of increasing the proportion of owners of small homesteads, thus correcting somewhat the large estate and absentee-owner situation surviving from slavery days. The dependence on bananas as the mainstay of export trade is being partially balanced with other products as copra and sugar. Other smaller seale industries are being developed, such as soap mak-

ing. My attention is now being given to the political scene since a new constitution has been drafted for Jamaica by the English government to be put into effect in 1944.

Features of the new constitution are sources of much speculation and argument, including universal suffrage for women as well as men, and a really representative legislature. Parties are being organized, based largely, it appears, on economic status; the laborers, middle-class and professional, and the large landowners. The country now has a crop of initials, PNP standing for the People's National Party, JLP for the Jamaican Labor Party, JDP for the Jamaican Democratic Party. There is no Republican Party as yet.

Social and educational conditions are being critically examined and experiments tried out. Various organizations for social welfare have been set up and there has been a hearty response by young people for training as social service workers. The social unrest that erupted into riots in 1938 is still alive, finding a variety of outlets and expressions.

The situations mentioned here suggest some of the opportunities for Friends in Jamaica in the future. Certainly here is a chance to apply such Quaker principles as the religious significance of all human situations, the importance of every personality, the measuring of all programs in terms of human values rather than by institutional statistics. Besides infusing our ideals into the changing scene, perhaps Friends may aid effectively through small scale experiments in solving human difficulties. All of this calls for resources; financial, personal, and spiritual.

YOUNG FRIENDS LOOKING TOWARDS RECONSTRUCTION

By Eugene S. Mills

One year ago, challenged by my inadequate understanding of what my fellow Young Quaker pacifists were thinking, I launched a survey which has momentarily terminated with one hundred interviews having been completed. As none of the individuals knew they were being formally interviewed and as none of the conclusions were drawn from short conversations, I feel that the results of this survey, representing the opinions of both sexes between the ages of seventeen and twenty-seven, can now offer some enlightenment to Friends everywhere.

It is with two significant results of this survey that I want to deal, for I feel that they herald the coming actions of a great part of Quakerdom. These aspects of future action have been and are being provided for by the farsighted leaders of the Society of Friends.

The big problem in the minds of Young Quakers I found to be, "with the continuation of this all-enveloping war, what will be my position?" Acknowledging the great havoc being wrought everywhere, seventy-one per cent expressed an earnest desire to do reconstruction work when the opportunity opened. Proceeding on the assumption that "reconstruction work overseas" might be a glittering generally which appeals to most young people, I asked how many would care to do much the same type of work with people living in the slums of one of our own large cities or on Work Camp projects of the type which are now in existence. Answers indicated that although many would prefer to engage themselves in Germany, France, Greece, or some equally ravaged area, still a large majority realized the great need for unselfish work in other districts, including the United States, and planned on doing as much as possible to help.

Friends See Future Needs

Everyone displayed an intelligent comprehension of the tremendous need for capable workers which lies ahead and many are now preparing to carry their share of the burden. If this expression of foresight on the part of Young Quakers is a criterion, and many feel that it is, the American Friends Service Committee and other social service organizations need not fear a shortage of open-minded, cooperative, and energetic individuals to assist in rebuilding this world.

Perhaps the most startling aspect of this survey was the spontaneous manner in which fifty-four per cent expressed themselves as sensing the need for a "spirit of rededication by the members of the Society of Friends to the living of simple, neighborly lives." Many felt the greatest testimony that Quakers could give for Christianity would be the rejection of most political intervention and other such acts as a means to bringing about Christian ends, and the adoption of a way of life which generates community friendship, cooperation, and, in fact, all of the principles which we constantly envision for others and seldom possess to any extent ourselves.

As the fifty-four per cent revealed their conceptions of this fallacy of critically expecting good works of others when we do not strive to perpetuate good works whole-heartedly ourselves, it was indelibly impressed on my mind that we can not correctly imagine the potency which is lying latent in the lives of Young Quakers everywhere. The converting of this hidden power into real constructive living is a job for each individual and, recalling the purposeful speech of those with whom I discussed this problem, a job which will have the sincere application of many Young Friends.

A negative policy in relation to the existent crisis brings about results which are not in harmony with the achievements for which we, as members of the Society of Friends, must strive. Something more is needed and that is the living of positive, constructive lives which will bring about eradication of much of the strife which is at the foundation of today's war.

Young Friends have been awakened to needs of the hour.

LOCAL OPTION COMES TO SPRING VALLEY

Members of the Spring Valley Friends Meeting, Wilmington Yearly Meeting, were largely responsible for the recent 115 to 69 vote against the sale of beer in Spring Valley, a village of 468, fifteen miles from Dayton, Ohio. Myron Tripp (former Indiana Prohibition Party nominee), the new Friends pastor, discussed the Christian's position and suggested a local option election. Over fifty per cent of the number of voters in the last election signed a petition circulated by church members for such a local option. Sample ballots and temperance leaflets were mailed to every voter. The liquor interests also sent a sample ballot, form letter and elaborate folder to each voter.

In 1939 the sale of beer had been continued by a majority vote of two, and while families favorable to liquor interests have come into the community since and some church members were so pessimistic over the chance for success that they did not vote, the inhabitans decided to also simultaneously prohibit the sale of any hard liquors by a two to one vote. Doubtless the absence of young men in the army, and the failure of Dayton factory workers to vote, was a favorable factor, as well as the experience of recent drunken brawls and three deaths attributed to alcohol within a year. The vote of women and the aged was also a significant factor in revoking the license of the one beer parlor of the village.

The present appears to be a particularly propitious time for local option elections to be successful. Unfortunately Indiana, the state in which so many Quakers reside, does not have a local option law but most of the other midwestern states do have. Information and pamphlets giving proper procedure for local option elections, also the requisite petition forms, may be secured from the Anti-Saloon League, 131 B Street S. E., Washington, D. C. or A. I. U. Building, Columbus, Ohio. Friends and other Christians should take the initiative in securing signatures on local option petitions to help provide more wholesome conditions.

MUSIC CROSSES THE BARRIERS THAT DIVIDE MEN

Musical programs in German have recently been given in German prison camps in Texas by William Reese during his furlough from a Civilian Public Service Camp. The visits to the camps have been made under the auspices of the American Friends Service Committee. Howard W. Elkinton who has been visiting the camps, invited William Reese to present the programs, and he writes as follows:

"The lectures in music are given in the German language. William Reese received his doctor's degree in music from the University of Berlin. In his programs he has taken us by the hand, as it were, and led us through the story of Mozart's Magic Flute. He has played records that illustrate the arias and played the march of the priests and snatches of the lilting tunes of Papageno. The prisoners were pleased with the programs.

"With the programs have come for the moment the sense of unity in enterprise that destroyed for the moment the barriers that held these persons in. Music is a dissolving factor in the differences of men. He brought into his lecture-recital, the main points of the opera. A faith in mankind was expressed by Mozart and Beethoven, yet they wrote not only for their own time, but for all humanity to come.

"When he had finished there was a fleeting instant and then all hands rushed to applaud. Because of Mozart? Partly. Because of the Magic Flute and its arias? Partly. Because of Bill's concluding words? Partly. But particularly because we live in a world that is suffering under divisions and impoundings, and we all, whether prisoner or not, try to escape the effect of man-made barbed wire."

THE JEANES FOUNDATION

Announcement of the formation of the Jeanes Foundation in Philadelphia, for the purpose of initiating research in the field of degenerative diseases, was made on November 30. Under the will of Anna T. Jeanes, a Quaker, the Jeanes Hospital was founded and the Trustees, desiring to broaden the scope of the activities to not only include the caring for patients with malignant ailments, but also to direct efforts toward doing preventative work in the broad field of 'degenerative diseases,' have created this Foundation, and appropriated $25,000 for the work of the current year. The organization is under the direction of a Board nominated by the respective Boards of the Jeanes Hospital of Fox Chase, Pa., the Pennsylvania Hospital of Philadelphia, the Friends Hospital of Frankford, Pa., and the University of Pennsylvania. Amos J. Peaslee is president of the Board, other members of which are Charles F. Jenkins, Dr. Walter Estell Lee, Dr. Elizabeth Ford Love, Dr. Alfred N. Richard, with alternate Dr. O. H. P. Pepper, Alfred G. Scattergood, and David E. Williams, Jr.

It is hoped to render a service comparable in importance to the startling extension of longevity which has already been brought about by the application of intelligent medical science in the earlier stages of life. It will be a non-profit organization and it is hoped that funds for particular research problems will be attracted to the Foundation from other sources. The field of study of the degenerative diseases associated with advancing years is one in which appropriations for research have been very meager. Initially it will collate, analyze and digest the most scholarly of the studies heretofore undertaken in this field. It will then lay out a program of projects of research, with the ultimate objective of preventing and relieving the sufferings of old age, and of prolonging human life.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

MEETING TOMORROW

The old state of things has passed away; a new one has come.

II CORINTHIANS 5-17 (*Weymouth*)

* * * *

Another year to follow hard
Where better souls have trod;
Another of life's delight—
Another year of God.

JOHN W. CHADWICK.

* * * *

Fast glide the days merged in the weeks and months
And leave us, ere we sense it, naught but years.

THEODORE J. VENN.

* * * *

What can I wish that this day; this year, may bring to me? Nothing that shall make the world or others poorer, ... just a few things which in their coming do not stop with me, ... A few friends, ... A work to do, ... A mind unafraid, ... An understanding heart.

A sight of the eternal hills and unresting sea, and of something beautiful the hand of man has made.

A sense of humor and the power to laugh.

A little leisure with nothing to do.

A few moments of quiet, silent meditation. The sense of the presence of God.

And the patience to wait for the coming of these things, with the wisdom to know them when they come.

W. R. HUNT.

* * * *

Every year I live I am more convinced that the waste of life lies in the selfish prudence that will risk nothing. No one ever yet was the poorer in the long run for having once in a lifetime "let out all the length of all the reins."

MARY CHOLMONDELEY.

* * * *

Men need religious faith to stand firm in this time of testing. . . Men will need it as much to persevere after the war, in rebuilding on the ghastly ruins of this holocaust. For this too will be a time of testing.

RICHARD M. FAGLEY.

* * * *

I have accustomed myself to wide vision so that I shall not mistake for stumbling blocks the stepping stones of everyday life.

GEORGE FREDERICK WATTS.

* * * *

The truth all time has taught,—
That without God as architect
Our building comes to naught?
Lord, help us, and inspire
Our hearts and lives, that we
May build, with all Thy wondrous gifts,
A kingdom meet for Thee!

JOHN OXENHAM.

* * * *

Mark us well, for we are the builders of the world. We made the pyramids, the cities, the mighty aqueducts of the ancient earth. The Acropolis, the Taj Mahal, the skyscrapers of our present world—these are our work. . .

Your system of government, your laws and courts, your schools and churches. . . —whence came they? From us, the builders.

Ideals . . . moral principles . . . the purposes for which men live, art and beauty for the soul—these too are our handicraft.

Destroy what we make—as man has often done before—and our sons will build it again.

For the Creative God who made the worlds has stamped the building spirit on the soul of man.

We are the builders of the world.

P. R. HAYWARD.

* * * *

From each civilization comes to us a bit of truth which outlasts the time which discovered it. And if we can reach back into the past and bring out of it some great truth and use it to serve our generation, we become truly "the heirs of all the ages." Then perhaps we can see our

day not as an isolated age but as a part of the great stream of life. It may help us keep a mental and spiritual poise in a seemingly unbalanced world.

CHRISTINA HENDRY JONES.

* * * *

(O Lord):

From the murmur and the suspicion with which we vex one another
Give us rest;
Make a new beginning
And mingle again the kindred of the nations in the alchemy of love;
And with some essence of forbearance
Temper our minds.

ARISTOPHANES.

Forum

Editor, THE AMERICAN FRIEND:

Years ago the American poet, Henry W. Longfellow wrote these lines:

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need for arsenals and forts.

The greatest errors in the human mind came in the Christian era. The followers of Jesus for over two hundred years refused to do military service, saying it was not in accord with the teachings of the Master. The serpent kept tempting until some of the teachers were disobedient and were led by the same error to believe the Kingdom of God could be extended by doing evil, that greater good would come. The leaders were made to forget that Jesus, in the Garden of Gethsemane, repudiated war and all the false forms of Mars. War demands living, human sacrifices to keep its altars ever aflame with hate.

Jesus told Peter, the representative of the triumphant church on earth, to "put up the material sword." Jesus, the Christ, healed the evil caused by the false concept of Peter; the injured man, whom Peter had hurt, was restored. Thus did Jesus teach that his followers should not kill nor injure. Jesus lived and taught constructively, not destructively. This great error of war that entered the human mind in the early history of Christianity cast the world into the dark ages. Have we progressed in the understanding of Christianity only to let the old deceiver cast humanity into a longer period of hell on earth? Or can the lovers of the True God of Love bring their several hundred million, scattered throughout the countries of the earth, to raise a great united cry of victory for God that will cause the walled defences of the god, Mars, to fall so that we may enter the promised land of "peace on earth, good will to men." There are more that be with good than they that be with evil. Thus will God take away the weapons of war and decree that "there shall be war no more."

As we enter the new year, this is the hope from the heart of one mother, voicing the desire of all mothers.—*From an American mother and member of the D. A. R.*

GROWTH & DEVELOPMENT IN THE SOCIETY OF FRIENDS

The life and power and spiritual strength of the Society of Friends cannot be measured in terms of statistics, but nevertheless an interesting picture of the growth and development of the Society is revealed through the facts and figures collected from the various Yearly Meeting reports by the Fellowship Council.

In 1935 the total membership of the Society of Friends in the United States and Canada was 110,536. In 1941 the figures collected for the Handbook, which was published by the World Committee for Consultation, gave the total membership as 115,201. This shows an increase of 4,765 members for the six year period, 1935-1941. Ten Yearly Meetings showed an increase during that period while fifteen indicated a decrease in membership.

The membership for 1942 was 113,857.

In comparing the figures given in the 1941 Handbook with the figures for membership in 1942, we discover there was an approximate gain in membership amounting to 662 while there was a loss in membership amounting to 1279. This leaves a total loss of 617 members for all the American and Canadian Yearly Meetings during 1942. Many of the losses are due to the revision of records in which inactive members are discontinued. The Yearly Meetings which indicate gains both in 1941 and 1942 are California (Five), Illinois, (GC.), New York (Five), New York (G.C.), North Carolina (Five), Oregon(Independent), Philadelphia (Arch Street, and Philadelphia (G.C.). Statistics are not complete from the Conservative Yearly Meetings, which might make some slight differences. The Yearly Meeting which had the largest net gain in 1942 was North Carolina (Five), with a net gain of 173 members. New York (G.C.) was second with a total increase of 143 and Oregon Yearly Meeting was third with an increase of 102.

It is quite surprising to discover that among the thirteen Yearly Meetings reporting the number of non-resident members, there are 17,386 members who live away from the Meeting to which they belong. Many of these may still be within the limits of the Yearly Meeting or some other Yearly Meeting.

Not all Yearly Meetings have the classification of active and associate members but it is customary among the Five Years Meeting. The total membership of the Five Years Meeting in 1942 was 69,567 and of this number 11,319 were associate members. Associate membership represents largely the number of minors and children since they are not recorded as birthright members. There are, however, many adults who have never transferred from associate to active membership.

The total membership in the United States and Canada for 1942 of 113,857 is divided between the various groupings of Friends as follows:

The Five Years Meeting	69,747
The Friends General Conference	17,202
The Conservative Yearly Meetings (for 1941)	3,098
The Independent Yearly Meetings	23,210
	113,257
New and United Meetings (approximately)	600
	113,857

LESLIE D. SHAFFER.

CONTRIBUTORS

HAROLD CHANCE—Friends minister; graduate of William Penn College and Boston University, having done further work at Harvard; has traveled in the Orient, the Near East, and in Europe, and was engaged in educational work in the Philippine Islands for a time.

WENDELL G. FARR — Former professor at Wilmington College; now in Jamaica under the Friends Mission Board.

O. HERSCHEL FOLGER — Pastor Whittier, California, Friends Meeting.

GEORGE W. HARTMANN—Professor of Psychology at Harvard University; Chairman of The Peace Now Movement, 15 East 40th Street, New York City; Vice-Chairman, The War Resisters League.

ROBERT J. LEACH—Assignee of C.P.S. Camp 52, Powellsville, Maryland.

EUGENE S. MILLS—C.P.S. Assignee, Philadelphia State Hospital.

GEORGE A. SELLECK — Executive Secretary of Friends Meeting at Cambridge, Massachusetts.

LESLIE D. SHAFFER — Secretary, Wider Quaker Fellowship and World's Committee on Consultation.

Rules for Martyrdom*

By Albert W. Palmer

THE days of the martyrs have come back to earth again. We thought we had outgrown them. We looked with patronizing curiosity on instruments of torture in museums of medieval castles and felt that, in America at least, the imprisonment of people of good character for political offenses or honest personal opinion could never occur again. The Spanish inquisition and the Salem witchcraft belonged to the dark ages, not to our enlightened day.

But now Niemuller and Gandhi are in jail and very possibly Kagawa, too, and thousands of others less well known. Highways are filled with refugees, and a hundred thousand evacuees in America alone, driven from their homes by hatred, fear, and prejudice, seek new homes in a doubtful and semihostile America that once boasted herself the asylum for the outcast and oppressed. Two thousand boys are in prison because they are conscientious objectors to war, and seven thousand more are in Civilian Public Service camps, which ought to be places of honorable service but are too often regarded as places of punishment whose inhabitants, instead of being honored, are viewed with scorn and social disapproval by the average citizen. And literally millions of men who deeply desire peace are conscripted and drilled to kill and be killed when they would much prefer to be at wholesome, constructive work.

All this is because war has come to the earth again, and war itself is nothing but trial by torture on a gigantic scale. It creates a world dominated by violence and terrorized by fear. Not only soldiers but helpless, inoffensive civilians, old folks, women and children are bombed from the air and drowned in the sea with ruthless cruelty. A spirit of revenge and hatred is being inculcated even by the world's greatest newspapers: "Tojo has murdered American flyers who bombed strictly military targets: In doing so he has violated every rule of warfare. When the day comes—and may it come speedily—when our bombers will range freely over Japan, our flyers need feel no compunction in attacking any target. The rulers of Japan and the people who support them have declared themselves, by their acts, not men to be fought but beasts to be exterminated. They asked for it and they are going to get it. Death and the ashes of their cities will be their reward." General L. J. McNair of the United States Army is widely quoted as saying: "We must fight. . . . we must shoot to kill . . . .we must lust for battle. There can be no remorse . . . . no pangs of conscience . . . . for our enemies have lighted the way to swifter, surer, crueler killing."

Well, there will be remorse and pangs of conscience—later. Meanwhile, there is martyrdom for millions of men and women in uniform and out of it. Some of this martyrdom is recognized, accepted, and endured with fortitude. Some of it is involuntary, just inescapable, and, to those who endure it, seemingly blind and meaningless. Some martyrs today know that they are martyrs, but the vast majority are unconscious that the suffering through which they pass is akin to that of the martyrs through all the ages.

Suffering does three things to people. Some it drives insane. The inability to endure it, or the terrible spiritual reaction from having to inflict it, unhinges them emotionally, and they find refuge in mental derangement. A second class of people are brutalized by suffering. They undergo what is called a "toughening-up process" in the Army. A more refined form of this in civil life is in taking refuge in cynicism and various forms of rationalized acceptance of the "practical" necessity of war. But a third group of people become heroes and martyrs through the pain that they endure. They are purified and ennobled in the fires of suffering. One thinks of outstanding characters of our day like Mme. Chiang Kai-shek, Archbishop Temple, J. H. Oldham, Harry Emerson Fosdick, Vera Brittain, and E. Stanley Jones—to name three nonpacifists and three pacifists, but remembering there are hundreds and thousands more.

Since martyrdom is likely to come to all of us, does come in lesser degrees today if we are at all sensitive to the tragedy of our age, and may come in larger and more obvious ways at any time, it will be the part of wisdom to prepare for it. The New Testament was constantly preparing people for martyrdom in the early days of the church. What rules, then, can we lay down for the Christian martyr today? I suggest four:

1. *Don't seek martyrdom.* It will come to you in its own way at its appointed time. When it comes, meet it calmly, squarely, tolerantly, without bitterness or recrimination. Beware of the "martyr complex." The noblest martyrs often do not think of themselves as martyrs at all. They are just going ahead quietly, modestly, graciously doing their Christian duty. I remember reading somewhere the story of an early Christian martyr before a Roman judge. "Recant," said the judge, "or I will confiscate all your goods."

To which the Christian saint replied: "But my treasure is laid up in heaven."

"But don't you realize that I have power to banish you?" said the judge.

"No, you can't do that," was the reply, "for He whom I serve has promised, 'I will never leave you nor forsake you.'"

"But I can even have you killed!"

"No, you can't do that either, for my life is 'hid with Christ in God.'"

Jesus is our supreme example in martyrdom. He did not seek it. It was not his chosen weapon for spreading the gospel which he forced upon the authorities. He preferred to be a teacher and a friend. He paid his taxes. He bore witness to the truth he saw, but spoke as few irritating words as possible. Even in the Garden of Gethsemane he prayed that the cup of martyrdom might pass from him. He spoke wistfully, almost tenderly, to Pilate and yearningly to Judas, and he forgave the soldiers who plaited for him the crown of thorns and mocked him and ultimately drove the nails into his hands and feet and the spear into his side.

The Christian today, like his Master, must avoid any "martyr complex." He must be gentle, fair, objective, conciliatory, calm. He must recognize the stress people are under all about him and see beneath their apparent harshness, dogmatism, opportunism, and trust in violence, to their really troubled souls. Without needlessly irritating them, he must reason with them, hoping that some day they will remember, even as Paul at last remembered, what Stephen said as the stones fell upon him. Without mushy sentimentalism, and certainly without compromise of basic truth, he must still really love those who make themselves his enemies and try to understand them and to save them.

2. *Don't make martyrs of others.* "With malice toward none, with charity for all" were the healing words, never more needed than today, of one whom we call "our martyred president." He was a martyr long before John Wilkes Booth's cowardly, neurotic bullet struck him down. But, martyr though he truly was, there was nothing sadistic about Lincoln, and he tried in every way he could to avoid making martyrs of other people. And he must have had his temptations in that direction, too, for there were Chase and Stanton right at hand as shining marks for the crown of martyrdom.

The really great martyr is tolerant of other people, choosing nonviolence and patience in dealing with them, never seeking or desiring for them the fate

*A baccalaureate address delivered by Albert W. Palmer. Taken from the *Chicago Theological Seminary Register.*

they impose on him. Here again Jesus is our example. When the Samaritan village would not receive him, he did not call down fire from heaven upon it to destroy it by celestial bombardment. He understood the Samaritan state of mind, recognized the natural reaction he was receiving, though personally innocent, because of the ruthless prejudice and cruel behavior of his fellow-countrymen in days gone by. He just passed on without comment to another village.

3. *Work for long-time goals.* The really great human achievements do not come out of controversy and strife or out of the dogmatic insistence of one side that it alone is right and the demand for immediate capitulation. Mental violence is just as real as physical violence, more subtle but just as futile because of the reactions which follow it. The great achievements of the human race come out of long, patient processes and quiet, winsome education, out of the persuasion of good will and the slow but unanswerable witness-bearing of good example and practical experience.

Jesus does not survive just because he died a martyr's death. He survives because of the resurrection! Now, whatever interpretation you put on the resurrection, it would have been meaningless but for the parables, teaching, and example set by Jesus in his three years with the disciples. The cross alone would have been futile without Jesus' teachings. It is because the cross lifted up the teachings and because, in the resurrection, the disciples found that what Jesus had said to them was still valid and eternally true that the Christian church went forth with a message that could conquer the world.

Sometimes people speak as though Jesus' life of teaching in Galilee were all a failure, as though he were off on a false trail when he was busy teaching people the Beatitudes, the Golden Rule, the Lord's Prayer—as though the Sermon on the Mount were the delusion of a starry-eyed liberal reformer who had to learn later by the stern lesson of the cross that "without the shedding of blood there is no remission of sins."

But the truth is just the other way around. It was this content of parable, beatitude, prayer, and paradox that made his martyrdom significant and has made the cross luminous with meaning across the centuries. And so, whether he is to be crowned with martyrdom or not, the true Christian must live by eternal principles and work for the goals which ultimately must be achieved. The word "martyr" means "witness." The Christian must be a witness, a teacher, an exemplar of the Kingdom of Heaven. Then, if suffering comes, it will glorify his teaching; but, in any case, "it is the cause and not the death that makes the martyr," as has been wisely said.

4. *But what if martyrdom actually comes?* Then I know of nothing better than to remember certain great words in the New Testament: "In so much as ye are partakers in Christ's sufferings, rejoice." . . . . "The God of all grace, who called you unto his eternal glory in Christ, after ye have suffered a little while, shall himself perfect, establish, and strengthen you." . . . . "In the world ye shall have tribulation. Be of good cheer, I have overcome the world."

TRAVELING IN THE MINISTRY

By ROBERT J. LEACH

The farm bell sounded of a week-day, to call us from the field. The long expected concerned Friend had arrived and was already seated in deep silence when, freshly brushed and with squeaky leather, we were led into the parlor. After a time his rythmic voice was lifted in the tender chanting of scripture language, which brought to us an inward sense of belonging to one another. The poignancy of such a childhood memory seems to have little relevance to the horrible reality of today—war, starvation, torture, concentration camp, and death.

What has become of the security of the rural world of last century's America? Many of those boys and girls grew up without comprehending the inheritance which their Meeting and the traveling Friend, with his wide vision, provided. This century's turn to worldly standards has decimated the number of concerned Friends. A seeking and almost hopelessly lost world needs this vision of God to turn it again to sanity. Many of us, who are "birthright" Friends, feel that we hide our weakness by emphasis upon our social work. Before we completely lose our sense of vocation, can we not recover and reinterpret to this secular cosmopolitan age the patterns which made the religious and social cement so strong in our grandparent's Society of Friends? Important among these was the traveling Friend who kept Quakers "in so strong a countenance" in earlier days.

Even now in tortured Europe small groups of men and women meet together for the strength which violent men cannot take away, and the occasional visitor is to them a messenger of glad tidings. In America the same hunger exists in decimated scattered rural meetings from Maine to North Carolina, and Oregon to Hawaii. Most of these Meetings exist year in and year out with never a religious visitor. Are there not a valiant few who will carry spiritual life to them? Would the informal urban social get-together, composed of local Quakers and others, be embarrassed by a spontaneous silence in which a sensitive Friend might speak ministering words?

We know that the important thing is to deal with people, not as man deals with them, but as God deals with them, which requires real humility. There appears to be no better school for humility than the training provided by traveling in the ministry. To accept the responsibility of calling groups of people to worship together, is a humbling act, requiring faith that God will favor us with His Presence. But it is even more important to be sure that it is right to undertake such a journey, whether among the families of the Meeting at home, or thousands of miles away. If we really believe that God lays such a service upon us, we can trust Him to help in our outward affairs.

The visit may be proposed to the monthly meeting, and if it concurs, a Minute recommending the visitor to the Christian care of those to be visited should be provided. Letters should be written to clerks of meetings suggesting possible dates of visits, making it clear that you wish to regard the trip as a progressive "work camp." Working together fills out the circle of corporate worship, discussion and play. But throughout, one should be careful to keep the conscience open to God—he may stop us at one point, and at another urge us on. We moderns are especially prone to assume that a sense of clearness to proceed in a certain direction is a blanket dispensation exempting us from continual search. To keep close to the Guide is to insure one's footsteps. On occasion a word, spoken at the right moment, may change the whole future course of a person's life. Herein lies the greatest service which the visitor can perform—in the mysterious way in which God uses one to reach another.

Finally the visitor returns, broadened, refreshed, at peace for having completed his proposed effort, eager to take up home duties and to encourage others in his own meeting to catch the same broad vision. The visited carry forward, sometimes unconsciously, the togetherness which has been initiated. The Society of Friends benefits from the active circulation of devoted members, and our ability to make a united witness becomes more possible in demonstrating how families, towns, cities, states and nations should dwell together.

Think of what a difference it would make if each of our eight hundred monthly meetings in America had one or two concerned Friends on fire with longing to open the inward way at public meetings to seekers in every town. Men

and women concerned to bring together all groups of Friends in America, to join the fragments blown apart by theological dynamite, and corroded by acids engendered by a materialistic industrial revolution—to see Friends again bound in a holy fellowship, carrying forward the life in which God intends all men to dwell. Is there enough light, enough latent fire to be kindled by this vision?

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

A PAMPHLET LIBRARY ON QUAKER RELIEF

In a recent letter to the London *Times*, Sir Francis Lindley observes that "full advantage should be taken of the experience of the Society of Friends, who are unrivaled in the relief of distress abroad." His reasons for saying this may be inferred from the fact that he was High Commissioner at Vienna after the last war, and more recently British Ambassador to Tokyo. Friends will note with satisfaction that promptly and like the answer to prayer his suggestion is already in part fulfilled by a variety of recent pamphlets. They make the beginnings of a little pamphlet library on the philosophy and experience of Quaker relief, being largely handy condensations of other material.

The Russell Sage Foundation under the heading of, "Administration of Relief Abroad: a Series of Occasional Papers" (28 pages, 20 cents each, 130 East 22nd St., New York), is engaged in republishing excerpts from larger works by the authors named. The fourth is *American Aid to Germany, 1918-1925*, by Sidney Brooks; the fifth is *The American Friends in France, 1917-1919, by* Rufus M. Jones; the seventh is *Recent Relief Programs of the American Friends in Spain and France* (in Spain, 1937-1939, by John Van Gelder Forbes; in France, 1941-1942, by the A.F.S.C.). The Friends' Service Council, Friends House, London, published not long ago its own account of *Quaker Service in Spain, 1936-1940*. It has republished Ruth Fry's *A Quaker Adventure* (1926, out of print) in a 76 page condensation (1 *s*). Smaller in size, but covering a larger subject, is another publication by the same Council of an address of its chairman, J. Cuthbert Wigham, *Quaker Service, Past, Present and Future* (6 *d*). What appears to be the first of a series of "Studies in Relief Problems" based on the experience of English Friends is entitled *Famine: Quaker Work in Russia, 1921-1923*, by Michael Asquith (Oxford University Press, 2 *s*). Pendle Hill Contributes two items. One by Roger C. Wilson, Executive Secretary of the Friends War Relief in England, is entitled *Relief and Reconstruction* (Pamphlet No. 22, 25 cents). The other by the present writer, dealing with the time of the American Revolution, reprinted except for the omission of 120 pages of lists of beneficiaries, is called *Quaker Relief During the Siege of Boston* (Historical Study No. 4, 25 cents). Not exclusively on relief, but closely allied to its philosophy and spirit, is Bertram Pickard's *Pacifist Diplomacy in Conflict Situations Illustrated by the Quaker International Centers* (Pacifist Research Bureau, 10 cents).

HENRY J. CADBURY.

Quakerism in Switzerland, by Irene Pickard, Bertram Pickard and Blanche Shaffer. Friends World committee for Consultation, 1943. 36 pp., 10 cents.

In this attractive and very readable pamphlet three members of the General Meeting of Friends in Switzerland introduce their Swiss Friends to the Quaker world family. First they tell briefly about their background—political, social and religious—so that we may understand these new acquaintances better. Then they tell how these Swiss citizens became Quakers. They describe their annual conference held annually near Berne, where we meet such spiritually mature people as Pierre Ceresole, the founder of the International Voluntary Service for Peace (the forerunner of the Work Camp movement); Helene Monastter, the gifted clerk; Edmond Pirvat, one of the intellectual giants among Swiss Friends; and Anni Pfluger, a devoted nurse who has done so much for refugees in recent months. Finally a word is said about the activities of Friends in the Geneva Center in the maintenance of contacts with German and French Quakers, and of their continued work for interned soldiers, refugees and children affected by the war. Most striking is their opposition to military service in a country where such service is an integral part of the national life.

These are Friends worth knowing. Why not introduce them to your Sunday school class, your missionary society, adult forum, or your family? They will have only one regret upon finishing the pamphlet—that they cannot meet these Swiss Friends in person. Once you have met these Friends in Switzerland, you will eagerly await the similar pamphlets to be issued by the Friends World Committee, introducing Friends in other lands.

LEONARD S. KENWORTHY.

Arthur B. Chilson, Ambassador of the King. By Edna H. Chilson. Wichita, Kansas, 1943. 269 pp. Price, postpaid $1.50.

Since Arthur Chilson's death on January 14, 1939, his many friends have awaited some printed account of his intensely interesting and fruitful life and ministry. In this volume, Edna H. Chilson has given us a faithful interpretation of her husband's pioneer work in establishing two Christian missions in the heart of Africa, one in Kenya Colony and one in the Belgian Congo. The earlier seems the more picturesque and remarkable, but what shall we say of the second venture when at the age of sixty he again looked forth on a field white unto harvest?

The book is well illustrated and contains much material from Arthur Chilson's diaries. There are incidents of thrilling adventure, hairbreadth escapes, a meeting with the late Theodore Roosevelt when on a hunting trip near Nairobi, that hold the reader spell-bound till the close of the volume is reached.

Friends especially should prize this history of the beginnings of their mission work in Kenya Colony and in the Belgian Congo. Here we have perhaps the only complete personal account of the call, the journey, the establishment of a permanent Christian mission in Kenya by that trio of devoted men, Arthur B. Chilson, Willis R. Hotchkiss, and Edgar T. Hole, of the founding of the Friends Africa Industrial Mission and its merger into the American Friends Board of Foreign Missions. History records no more arduous Gospel labors since the days of the early apostles and missionaries, and our friend is worthy to take his place beside David Livingstone, Hudson Taylor, Adoniram Judson. He gave his all and how richly God rewarded the gift!

Friends may procure the book from Friends Book and Supply House.

LYRA T. WOLKINS.

Pastor of a Mid-West rural Friends Meeting would like to contact some one who has charge of a Friends minister's or layman's library which is not in use, and would be willing to give it gratis, or sell for a small sum. I am especially interested in Friends writings, both ancient and modern, files of Five Years Meeting Minutes, and books of general interest. Write Lester W. Figgins, Hay Springs, Nebraska.

QUAKERDOM · AT · LARGE

A. Willard Jones arrived at Kaimosi, Kisumu, Kenya Colony, East Africa, on November 11. Leaving Philadelphia a little less than two months ago, he traveled by train, airplane, boat and auto to reach his destination. He will be associated with Everett Kellum, in the educational work of the Friends Mission schools.

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The proprietor of the largest sewing school for Japanese and Japanese Americans in Honolulu has asked Gilbert Bowles to lead a class on the Life of Christ. Many of the women are Buddhists, but all of them have welcomed enthusiastically this opportunity. Gilbert Bowles continues to work with family problems and has been in close cooperation with the Department of Welfare and the Public Schools.

* * * *

Christian concern for the famine victims of India has come to a head in the shipment of $100,000 worth of milk by the American Friends Service Committee. This gift for the starving children of Bengal is in part made possible by the united action of Protestant denominations acting through the Church Committees for Overseas Relief and Reconstruction.

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Elbert Russell reports the organization of Durham, North Carolina, Monthly Meeting December 12, 1943. This is an outgrowth of a group of Friends and others interested in Friends' principles and mode of worship, who have been meeting at Duke university since 1937. Students and professors of Duke, some members of the CPS unit at Duke hospital, and a few from other historic peace churches, as well as some Friends who are members of Meetings belonging to the North Carolina Yearly Meeting were in the group which was organized as an independent Meeting under the Fellowship Council, the clerk being Edward K. Kraybill, of the School of Engineering, Duke University.

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A Tea Meeting will be held on January 16, 1944, at First Friends Meetinghouse, 15th and Rutherford Place, New York City, at 5:30 p.m. Hon. Charles H. Tuttle will speak on the topic of "Interfaith Cooperation in New York." Charles Tuttle is a member of the New York Board of Higher Education; Chairman of the New York Draft Board of Appeals; President of the Sarah Delano Roosevelt Memorial Interfaith House. All Friends are invited.

Excerpts of a letter from Jane Balderston Dye, Chengtu, West China, tell of the visit from Robert and Margaret Simkin who are on their way to Chungking. She states there are more than four thousand students in the university where she is teaching.

NEWS OF OUR MEETINGS

Wabash, Indiana, Meeting observed the Christmas Season with numerous activities. At the time of the regular Monthly Meeting on December 15, a party for the entire membership was sponsored by the Golden Band Class of the Sunday school. The church parlors were attractively decorated, and the group gathered at long tables. A varied program of vocal and instrumental music was presented and at the conclusion Cecil Mills, Wabash Community Service Director, led in games appropriate to the season. A gift was presented to Grant and Goldah Johnson in appreciation of their willing and faithful services. The group then retired to the auditorium where the Monthly Meeting business was transacted. Following this Parvin Bond, Superintendent of White's Institute presented the work of the Institute, showing moving pictures in technicolor. On December 18, the Primary and Junior Departments held their annual Christmas party at the church. A Christmas program was given by the children of the Cradle Roll, Primary and Junior Departments. On Sunday the 19th, special music was prepared by the choir for the worship service which followed. The Meeting enters the new year with a determination to go forward in the service of Christ's Kingdom.

* * * *

Evanston Meeting Letter to Absent Members and Friends reports that Meetings have been quite well attended, and many visitors have been in attendance. The Quaker Reading Group continues to meet each week, reading from the Quaker Classics. This group has published a list of some of the Quaker readings which have been found to be most helpful. The Evanston Meeting has also published two other booklets, *The Meeting for Worship*, and a *Basic Reading List of Quaker Books*. Spoken messages in the Meetings for Worship have been brief, but guided by the unseen Christ. Among visitors have been Canby Jones, with his interpretation of the various attitudes and reactions of the young CPS campers; and W. O. Mendenhall, bringing assurance of increasing unity and deepening spiritual life among Friends everywhere. A new plan has been instituted of holding Monthly Meeting at 1:30 on the third Sunday, following a pot luck dinner. Friends from Milwaukee Preparative Meeting also have attended this meeting.

* * * *

East Whittier, California, Meeting reports on fall activities. Three evening services were given over to showing colored slides depicting "The Place of the Bible in the World." Brief talks were given by representatives of the various departments of the church on the evening of November 21, giving reports of progress made. On November 28 R. Ernest Lamb, general superintendent, gave the message in the morning worship service. The assistant Bible school superintendent, a Los Angeles County probation officer, addressed the Bible school on Temperance Sunday.

* * * *

East Whittier, California, Friends held a Thanksgiving service on November 12, at which time the offering boxes were opened, proceeds of which went to Dorothy Cammack of Honduras, their own missionary. The speaker of the afternoon was Alma Cox, a former missionary to Cuba. Caroline Trueblood, wife of W. O. Trueblood, was the speaker for the December meeting. Five members represented the local group at the Whittier Council of Church Women held at First Friends in Whittier. A hamper has been placed in the foyer of the church for the collection of clothing for the American Friends Service Committee.

* * * *

A group of East Whittier men went to First Friends Church of Pasadena, taking charge of the evening service at which time colored slides of Quaker Meadow were shown. The Whittier Division of the Christian Endeavor Union held its annual Thanksgiving Breakfast in the local church, with an attendance of sixty, the program being brought by the Pacific Bible College. The Youths' Activities Committee planned a party at the roller skating rink on Halloween, which was attended by one hundred and thirty of the membership.

* * * *

Spring Garden Street Meeting, Greensboro, North Carolina, welcome the new pastor and family, Orval D. and Alberta Dillon, who came to them from the Carthage, Indiana, Meeting. The Dillons succeed Charles C. Cross, who resigned in June after serving the Meeting for six years. The new parsonage,

built in 1941, has been completely paid for it was announced, and the Monthly Meeting has redecorated and partially furnished it. At New Garden Quarterly Meeting, held third Saturday in October, Orval Dillon spoke on "Faith, Hope and Love." Once each month the Sunday school offering is given to missions and has averaged sixty dollars for each service. The sum of $122 has been paid into the Special Travel Fund for missionaries. A major emphasis is placed by the Meeting each month on the work of some committee, November being observed as Religious Education month. A Sunday morning service is broadcast each week. On Saturday evenings a cottage prayer meeting is held.

* * * *

Sugar Plain Friends Meeting, Indiana, had as guests on November 28, Edna Hill Chilson and her daughter, Rachel, who have been serving the Belgian Congo mission field under Kansas Yearly Meeting. Mrs. Chilson, a native of the Sugar Plain community, has not visited there for thirty years. B. F. Richer, pastor, opened the meeting with a song service, following which Edna Chilson spoke of their work. There are now seven Friends missionaries working among five hundred thousand people in this district. The natives are eager for the gospel, often walking thirty miles to a service. A new church which will seat three thousand is in the process of being built. Since the Chilsons have been in this territory natives have learned to help in the work and in the teaching of Scriptures. Rachel Chilson also spoke, and the service was closed with a duet by the mother and daughter.

In the evening the Chilsons showed moving pictures of their work in the mission field, at the Christian Church in Thorntown, the service being in charge of B. F. Richer for the evening.

* * * *

Kokomo Quarterly Meeting of Friends was held at New Hope, Indiana, on December 18. Clarence Ozier of Hemlock Meeting spoke on "Christ is All and Christ is in All." Rolla Freeman presided over the business session. The literature department was in charge of the afternoon session, during which time the new discipline was discussed.

* * * *

Activities of Cincinnati Monthly Meeting have been varied. The second of a series of conferences on The Religious Aspects of a Lasting Peace was held on November 18 under the auspices of the Peace Section with A. J. Muste leading the discussions. The Sunday school party held during Thanksgiving weekend was attended by a group of about one hundred children who were highly entertained by a demonstration and training movie of the chimpanzees from the Cincinnati Zoo. Plans are now in the making for a Christmas carol party to be held on December 26, with the Hostelers as guests and guest artists. Cookies were collected on two December Sundays to be sent to the CPS camp at Trenton, North Dakota, and to the local USO. A watch night party and dedication service will be held on New Years' eve.

* * * *

At the November Quarterly Meeting, Cincinnati, Ohio, Percy Thomas, acting secretary to the Executive Committee of the Five Years Meeting, led a discussion of the new discipline, leaving us with suggestions for the agenda in the coming year. In response to a plea by the American Friends Service Committee for the establishment of a hostel for the relocation of Japanese-Americans, the ladies of the Meeting rehabilitated an old mansion formerly used by a school as dormitory. A housewarming tea was given by the Hostel Committee, when gifts were received from outlying Meetings and friends of Friends in this vicinity. Under the directorship of Kate and Howard Brinton, the Hostel has assisted in the relocation of more than two hundred American-Japanese.

* * * *

Pueblo Quarterly Meeting of Nebraska Yearly Meeting was held at Las Animas, Colorado, in October. The Meeting enjoyed the presence of Percy M. Thomas, acting secretary to the Executive Committee of the Five Years Meeting, who further continued his ministry by visiting each of the local Meetings. Irma Perisho of Fort Collins, Colorado, was also a welcome guest, coming to us as leader of Young Friends of the Yearly Meeting. Millard Powell, clerk, attended the recent peace conference at William Penn College, where he found much inspiration.

* * * *

Dublin, Indiana, Monthly Meeting has been active in organization work under the leadership of Clyde O. and Lenna Watson; a Young People's Endeavor and a junior church having been formed. The young people have decorated the basement of the Meetinghouse for their services, as well as for the junior church, and have purchased a piano. Special services were held with the primaries and the juniors on the Saturday previous to Thanksgiving and the junior church grew out of this, and is held on Sabbath morning at the same hour during which the regular worship service is held. Sunday, December 5, was observed as Fellowship Day, with Clyde Watson speaking on "Building a Wall." At noon a basket dinner was enjoyed, followed in the afternoon by a discussion as to the goals of the local Meeting, as gleamed from the Yearly Meeting goals. The sum of $111 was subscribed for the Missionary Travel Fund.

* * * *

Cincinnati, Ohio, Friends observed Thanksgiving with a special service on Thanksgiving morning. A number were present at the Thanksgiving dinner at noon in the meetinghouse. A group of Japanese-American young men were present at the dinner and helped lead in the singing. Visitors present included Raymond and Gracia Booth, their son's wife, Lois Booth and her baby boy. The morning service was in charge of Burton Hill, pastor, who also spoke following the dinner.

Our World

Howard E. Kershner addressed a mass meeting of seven or eight hundred people, which was held in Toronto on December 12, to initiate a drive in Canada for permission to send food to the starving children of Europe.

In a recent broadcast over the Columbia network, Howard Kershner again called attention to the seriouness of the situation—that in some areas of the occupied countries over half of the children have tuberculosis—and that we are playing into the hands of Hitler by doing nothing to save whole peoples from destruction, for he is waging a biological war. We are sending to each British and American civilian interned in German held territory, fifty pounds of food monthly, while we will not permit the governments in exile to use their own funds and neutral ships to send food to their dying children. The German Red Cross is trusted to distribute over seven tons of food a month which we send to prisoners of war. If the German Red Cross can be trusted to do this, surely the International Red Cross could be trusted to do the same for the starving children of Europe.

He also called attention to the fact that the British Red Cross has long urged that food be sent to the children on the Continent. Probably a strong majority of the members of the American Congress and British Parliament, as well as the majority of the American and British people, want it done immediately. The British government took a stand against feeding in 1940. We can understand and sympathize with that position when Britain was alone, but conditions are different today for she has powerful allies, and there is no reason why the British tenacity of a few men in high quarters should block the rescue of Europe's dying children.

* * * *

E. Raymond Wilson calls attention to the fact that about half of the high

school boys of this country favor post war compulsory military service, as indicated in the survey made public by the Institute of Student Opinion, a national organization sponsored by *Scholastic Magazine*. Girls, on the other hand, rejected the proposal by fifty-nine per cent. Of nearly eighty thousand boys and girls who voted "no" or "no opinion" on the question of compulsory military service, eighty-two per cent favored voluntary military service.

* * * *

Proponents of the bill to repeal the law with regard to poll tax estimate that this law disfranchises ten million American citizens. It permits the seating of fifty representatives who were elected by a total of fewer votes than were cast in electing one Illinois Congressman. In 1942, the average vote cast in a poll tax Congressional election was three per cent of the population. Three southern states have already gotten rid of this tax, but in the other eight southern states it is embedded in almost impossible-to-amend State Constitutions.

* * * *

E. Raymond Wilson also reports that on December, 8, the Senate passed an amendment to the deficiency appropriations bill which would lift the prohibition on training and sending abroad 4-E men (conscientious objectors) for relief purposes when such instructions or relief service is paid for by a religious or philanthropic agency. The measure now goes to the Conference Committee of the two Houses and then, if reported out, must again pass both Houses of Congress before it becomes a law. The Friends Ambulance Unit of approximately ninety men now in China is composed of British, Canadian and American members. Since the unit went to China it has lost four men by death and six invalided home. They have been engaged in transportation of drugs and medical supplies, first on the Burma Road until it was closed, and now in the interior of China. In June a clause attached to the Military Appropriations Act was interpreted as prohibiting the authorization of transfer of men from CPS to such medical service abroad.

JESUS ANSWERS HIS CRITICS

(Continued from page 510)

and run into the same nature; for patience must get the victory, and it answers to that of God in everyone and will bring everyone from the contrary. So let your temperance, and moderation and patience be known to all."

Third, think over the criticism and try to profit by it if it is fair and true, and if it is possible to profit by it.

Fourth, seek to show, not just tolerance, but a sincere spirit of friendship for the one who criticizes. Perhaps by so doing you may be able to help him, contribute to his Christian experience, win him to the Christian way, or if he is an enemy, you may win him as a friend.

Dr. Purdy warns in his chapter, as he talks about the methods of Jesus that we should "hesitate to imitate Jesus in His controversial tactics unless we can also imitate Him" in his attitudes, for "Jesus' weight in controversy was more the weight of His character than the weight of His words." If we keep in mind the thought of sharing—of trying to help other people, there may be times when arguments and discussion completely fail, and helpfulness, and kindness and Christian demonstration will do the thing that is important, and more than that, will bring about a lasting fellowship with those who have differed with us. Any Sunday School class may discuss these four suggestions sincerely and honestly, and arrive at its own conclusions.

R. FURNAS TRUEBLOOD.

MARRIAGES

WHITE-PERISHO—Erma Frances Perisho, daughter of Floyd and Ethel Perisho, to Joseph P. White, son of Fred and Ethel White, December 7, at the home of the bride's parents in Fort Collins, Colorado, with Glenn A. Reece, of Central City, Nebraska, officiating. Their home will be in Colorado Springs.

BIRTHS

HARBISON—To Laurance and Mildred Harbison, of Fort Collins, Colorado, Monthly Meeting, a son, Adrian Paul, on September 15.

HAY — To Alexander H. and Bernice Woodward Hay, a daughter, Arminal Elizabeth, at Westtown, Pennsylvania, on December 4. Bernice Hay is the daughter of the late Walter C. Woodward, and Alexander Hay is a teacher in Westtown School.

WILSON—To Floyd and Mary Webb Wilson, of First Friends Meeting at Indianapolis, Indiana, a daughter, Margaret Anne, on November 29.

DEATHS

AUSTIN—Ruth Wilma Austin, at Whittier, California, on November 19. A member of East Whittier Meeting, she was active in church activities. Services were conducted by her pastor, Harold Walker, and Harlie M. Moore. Surviving are the husband, William Austin; and young son, William Paul; the parents, Emmett and Cora Hedges; three sisters and two brothers.

CATTELL — Lydia Hussey Patterson Cattell, aged eighty-six years, at Wheeling, West Virginia, October 11. The daughter of the late Ezra and Ruthana Cattell, and a birthright member of Short Creek Monthly Meeting, where she served as an elder for many years, her life was one of service and sacrifice. She is survived by many nieces and nephews. Services were conducted by Isaac L. Kinsey, assisted by Earl Smith and Archie Crockett, and burial was in Short Creek cemetery.

COX—Lucius Trueblood Cox at Alva, Oklahoma, December 5, at the age of eighty-five years. He was the son of James and Sarah Hall Cox of Elizabethtown, Indiana. Surviving are his wife, Mary Ellen Lindley Cox; three daughters, Mary Idelle, Evelyn Hoch, and Bernice Martin; and a son, Howard. Services were held in the Alva Friends Meetinghouse, with Lila E. Gordon, pastor, in charge.

FRAZIER — Miriam Frazier, a member of Springfield Friends Meeting at High Point, North Carolina, at the age of eighty-eight years. The daughter of Solomon and Hannah Blair Frazier, she was a lifelong resident of Randolph County. Surviving are four nieces, Louella Knight, Mamie Anderson and Mrs. John B. Burton of High Point, and Mrs. J. W. Clodfelter of Thomasville. Services were in charge of the pastor, Harold Hadley.

HOLLADY—Pattie J. Hollady at Greensboro, North Carolina, August 27, at the age of sixty-one. She was an elder in the Spring Garden Street Monthly Meeting of Friends. She is survived by her husband, Alfred W. Hollady.

JOHNSON — Eliza Nicholson Johnson, at Richmond, Indiana, on December 17, at the age of seventy-two. She was a life-long resident of Richmond, the daughter of Timothy and Mary White Nicholson, pioneer Quaker family. Her father, Timothy Nicholson, for many years clerk of Indiana Yearly Meeting and one of the leaders in the organization of the Five Years Meeting of Friends in America, was active in educational, benevolent and mission enterprises, temperance and prison reform. Eliza Johnson graduated from Earlham College in 1891, and united in marriage with John H. Johnson in 1893, the golden wedding anniversary being observed on June 14 of this year. She was a member of First Friends; the pastor, Norval Webb, was in charge of the services; interment was in Earlham cemetery. Surviving are the husband, John H. Johnson, one daughter, Mary Evans of Indianapolis; two sons, Benjamin N. of Richmond and Robert H. of Little Rock, Arkansas; seven grandchildren, and one sister, Mrs. William V. Coffin of Whittier, California.

PIM—Mary Barrett Pim, daughter of John and Mary Barrett, at Leesburg, Ohio, October 18, at the age of seventy-six. She attended Earlham and Wilmington Colleges and also Cleveland Bible School, where she remained as a teacher for some years. She was united in marriage with Louis Pim, a Friends' minister, and spent many years in active Christian service. A memorial service was held for her in the Leesburg Friends Church on October 21.

TOWNSEND—Emma Ringold Townsend of Cincinnati, Ohio, Monthly Meeting, September 23. In 1883 she was married to Warren Townsend, joining the Meeting at that time, which she has served in many capacities.

WOOD—Lorena Wood, at Whittier, California, November 5, in her eighty-second year. She was born near Kensington, Ohio, the daughter of James and Anna Chambers, Ohio pioneers. In July 1884 she was united in marriage with Fred S. Wood and in 1912 came to the East Whittier community, where she gave freely of her time and means to the work of the church. Surviving are a daughter, Helen Neushutz and grandsons, Dr. Edward Wood Neushutz of Los Angeles and Walter Neushutz of East Whittier.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone No. Kc. 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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